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TERMS.

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DOCTRINAL.

The following interesting article, which we copy from the Boston Universalist Magazine, was written, we understand, by that correct scholar and excellent divine Rev. WALTER BALFOUR of Charlestown, the author of the two popular "Inquiries" which have done so much good in removing some of the fundamental errors in the church.— It contains a plain and satisfactory illustration of an intricate text, and will be read with interest by every inquirer after truth.

[From the Universalist Magazine.]

ILLUSTRATION OF 1 THESS. IV. 13–18.

"But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so then also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trumpet of God; and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words."

I shall now attempt to consider this passage, in connexion with my remarks (given in Nos. 13 and 17 of the present volume,) on 1 Cor. xv. 1st. The grand distinction made, is between the dead and those found alive on the earth at the coming of Christ, mentioned verse 16. The same distinction is made 1 Cor. xv. 51, 54, and shews, that the same subject is treated in both places. It will not be questioned, that those said to be asleep verse 13, and sleep in Jesus verse 14, and as asleep verse 15, and called the dead in Christ who shall rise first verse 16, all refer to the same persons. They are distinguished from the *we* who are said to remain, and are found alive at Christ's descent from heaven verse 16. If we restrict the *dead in Christ* to believers, we must also restrict those found alive to believers. And if we extend it to all indiscriminately in the one case, we must do it also in the other.

2d. This passage does not teach, that any shall be found alive wicked at the coming of the Lord, or that any shall be raised wicked. Nor does it intimate, that any shall be left wicked on the earth, while others shall ascend to meet the Lord in the air, as stated verse 17. It seems then very evident, that either this passage was not designed to teach anything relative to the future destiny of the wicked, or, they are included among those raised, and found alive on the earth. The last is denied by all orthodox people. Some one of the following grounds must then be taken about this. First, that at some previous period to the descent of Christ from heaven verse 16, the wicked dead are all raised, and the wicked found alive on the earth with them, are banished to hell and out of the way, before the resurrection of the righteous. But the bible nowhere teaches this, so far as I understand it. Nor is this taught even in orthodox creeds.— They teach, that when Christ descends from heaven, he is to judge all the wicked and banish them to hell from his presence. But as this is not said to be done, before, nor at Christ's descent from heaven, it is to be done at any period after it? This no orthodox person believes, nor do the scriptures warrant such a belief. It is not taught in this passage, or in any other that I know of, and it would be worse than idle to discuss such a question.

2d. Another ground taken about this is, that the wicked dead shall not be raised; but they, with all the wicked found alive on the earth, shall at this period be blotted forever out of existence. Macknight says, "Wherefore, as the earth is to be burnt with fire, the wicked, left thereon, must, after the judgment, perish in the general conflagration." The texts he quotes in proof are 2 Thes. i. 7, 9, and Rev. xxi. 8. The first I have shewn in my Second Inquiry teaches no such doctrine. The last could be shewn, if it were necessary, to be equally inapplicable. It is certain the

passage before us teaches no such doctrine, and it is agreed on all hands, that it contains a plain account of the resurrection of the dead. But we should think, that if the endless punishment or annihilation of the wicked be taught in the Bible at all, such doctrines would be introduced in connexion with that of the resurrection.

It is well known, that men teach these doctrines in connexion with it, for at this period these punishments they say are to be inflicted. But here 1 Cor. xv. and other passages, where the resurrection is expressly treated of, not a syllable is said about punishment of any kind, to any being in the universe of God. Permit me then to ask our orthodox brethren—Why do you always teach endless misery in connexion with the resurrection of the dead? Allow your doctrine to be true, why do you teach it out of its proper connection? You must permit me to say, that had the sacred writers believed as you do, they would have taught as you do.

Keeping these general remarks in view, I shall attempt a consideration of this whole passage. It is then said, verse 13, "But I would not have you to be ignorant brethren." Paul was writing to his Christian brethren at Thessalonica. The question may be asked—What did he wish them not to be ignorant about? The next clause answers, "concerning them who are asleep." Sleep is the common figure of scripture for being dead. Paul's object in not suffering them to remain ignorant is thus stated—"That ye sorrow not, even as others who have no hope." Sorrow about whom or what, let it be asked? The answer plainly is—that they should not sorrow about those who were asleep or dead. It is not said, who the persons were, Christian brethren or natural relations, or whether they died in heathen, or believing state of mind. It is evident, that the apostle wrote to console them under their sorrow, and to guard them against sorrowing as others who had no hope.— Let it be asked, had no hope of what? The answer from the context evidently is—had no hope of the resurrection from the dead. But let us ask again, what persons had no hope of a resurrection? Not surely the believing Thessalonians, for this was the very thing, faith in Christ's resurrection had begotten them to a lively hope of. They were the unbelieving heathen, called the "others," in distinction from believers who had hope. The heathen believed death to be an eternal sleep, and on the death of their relatives, their grief was wild and extravagant. Parkhurst says—"Estius observes on 1 Cor. vii. 39, that 'sleeping' is thus applied only to men that are dead, and this because of the hope of the resurrection; for we read no such thing of Brutus.' This is an excellent remark for sleeping implies waking; of which the heathen poets were so sensible, that when they describe death as a sleep, we find them adding the epithets *perpetual*, *eternal*, or the like, in order to express their own gloomy notion, and to exclude the idea of waking from this sleep of death. Thus Moschus Idyll iii. lin. 107, having observed that herbs and plants, after seeming to die, yet revive in the succeeding year, subjoins—

"But we or great, or wise, or brave,
Once dead, and silent in the grave,
Senseless remain: one rest we keep,
One long, eternal, unawakened sleep."

So Fattulus, lib. i. 5:

"The sun that sets, again will rise,
And give the day, and gild the skies:
But when we lose our little light,
We sleep in everlasting night."

Baker's Medulla.

Homer, Il. xi. lin. 241, says of a hero who was slain.

"He slept a brazen sleep."

So Virgil, En. x. lin. 745, 6.

"An iron sleep overwhelms his swimming sight,
And his eyes close in everlasting night."

But on the contrary, it was doubtless with a view to the joyful hope of a resurrection both of body (see Matt. xxvii. 52) and soul, that the departed saints in the Old Testament, as well as in the New, are said to fall asleep, to sleep, to sleep with their fathers, &c. And the Christians because they believe the resurrection of the dead, and will have death rather styled a lying down, or taking rest, a sleep than death, call burying places dormitories, or places designed for rest and sleep. Hence from the Greek *koīn eirōn*, we have the Latin *cemeterium*, French *cimetière*, and English *cemetery*, for a burying ground." —Thus far Parkhurst.

But let us return to the passage and ask, how did the heathens sorrow, who had no hope of a resurrection? Parkhurst shall again inform us. Quoting from Lucian, he says, "Thus describes the lamentations of the heathen for the dead, as customary in his time, i. e. towards the end of the second century. The shrieks and wailing of the women, and the tears of all, the breasts beaten, the hair torn, and the cheeks stained with blood. And in some places, the garments are rent, and dust sprinkled upon the head, so that the living are more to be pitied than the dead, for they are often rolling on the earth, and knocking their heads against the ground." Macknight, in the passage before us says, "It was the custom of the heathens, on the death of their relations, to make a shew of excessive grief, by shaving their heads and cutting their flesh, Levit. xix. 27, 28.

And by loud howlings and lamentations over the dead. They even hired persons, who had it for a trade, to make these howlings and cries. But this shew of excessive grief, as well as the grief itself, being inconsistent with that knowledge of the state of the dead, and with that hope of their resurrection, which the gospel gives to mankind, the apostle forbade it." — Such was the extravagant grief of the heathen at the death of their relations.— On what solid ground Paul forbade it, we shall see from the next verse.

Verse 14. "For if, or since we believe that Jesus died, and rose again, even so them also which sleep in Jesus will God bring with him." Here, as in 1 Cor. xv. the resurrection from the dead is predicated on the fact, that Christ is risen from the dead. Ignorance of this fact led the heathen to excessive grief, for believing death to be an eternal sleep, they had no hope of ever seeing their relations again. It ought to be otherwise with Christians. Their faith in Christ produced the hope of a resurrection, therefore they ought not to sorrow as others, who have no hope. True it will be said, but this hope could only be for themselves, and all who believed in Christ, for the passage says—"them also who sleep in Jesus will God bring with him." In answer to this let it be remarked, that Wakefield renders the verse thus— For if we are persuaded that Jesus died and came to life again, then must God through Jesus, bring with him them also that are asleep." To this rendering, I am not aware of any valid objection. If correct, it entirely removes all the ground on which a partial bringing with Jesus is founded. But as much dependence is placed on the words *sleep in Jesus*, I shall give them a little more attention. Nothing can be built with safety on the term *sleep*, for it is used in scripture to express the death of the wicked and righteous indiscriminately. It must then be on the words *in Jesus* on which the whole force of the objection depends. To meet it I would remark—

1st. That if Christ died for all; was a propitiation for the sins of all; is not to give up the kingdom till all are subdued; and is to raise all up at the last day; why may not all be said to sleep in him seeing they are to be awakened out of their sleep by him? It has now become the universal sentiment almost of all sects, that Christ died for all, and is there not just as much incongruity, in asserting this, as that all sleep in him? But if Christ is to bring with him none but such as died believers in him, what comes of the whole heathen world? Yea, what comes of all the wicked? Are they not raised? This ought to be maintained, for nothing is said about any punishment to them.

2d. Let us suppose, according to the objection, that the apostle is only speaking of believers in Christ, and that he exhorts them not to sorrow as others who had no hope. What then follows? This view of the passage, makes the apostle tell the believing Thessalonians, that they need not be excessive in their grief for believers who had died, for all such God would bring with Jesus at the resurrection, and that they should meet with them again— Consistency requires, that this view be maintained, for if their excessive grief was for their unbelieving relations who had died in a heathen state, the apostle holds out no consolation in the passage to assuage their grief. It is only, say our orthodox friends, them who sleep in Jesus, God is to bring with him. But what hope or consolation could this afford, under grief for those who had lived and died in a heathen state? But more of this afterwards. But allowing they sorrowed like others who had no hope for believers. In this case the believing Thessalonians were no better off than their heathen neighbors. They must have believed in vain, and concluded that they who had fallen asleep in Christ were perished, as well as others.

3d. But let us inquire, if the believing Thessalonians sorrowed like others who had no hope for their unbelieving relations who had died? If they did who could blame them, for having died in unbelief, their case was past all remedy, according to most orthodox creeds.—It was impossible for the apostle to say any thing which could console them, or alleviate their grief. The apostle said to the Thessalonians, verse 18, "Wherefore comfort one another with these words." But what comfort could the words he had spoken afford them, if he merely told them that God would bring with him only believers. Let any orthodox man point out, if he can, how this, or any thing said in the passage could comfort the mind of a believing Thessalonian who had lost an unbelieving father, mother, wife or child. Do our orthodox friends under like bereavements derive consolation from this passage? Pray does it comfort their hearts to be told, that those who sleep in Jesus, God will bring with him, but their relations who died in unbelief for whom they sorrow, shall all be annihilated or suffer eternal misery? Would not this be singing a sad song to their heavy hearts? But they say, this is the song Paul sang to the Thessalonian Christians, and which they ought to sing to themselves and all others at the death of ungodly relations. But

our orthodox brethren begin to be ashamed to sing this song very loud in the present day. Does this arise from doubts of its correctness or from fear that their honor and interest would be endangered if they did? But I appeal to every candid man to say how such views could prevent the Thessalonians from sorrowing. Ye I ask, were they not calculated to increase rather than assuage their grief? And are not such false views the cause why so many good people in our day, distress themselves at the death of their wicked relations, fearing their souls have gone down to endless misery? They make the very thing which Paul wrote to console the Thessalonians, the cause of their distress, and extract a bitter from his views, when they might enjoy a sweet, sweeter than honey or the honey comb. Yet strange to tell, some of those very persons affirm, that their own happiness in heaven will be sweetened to all eternity, in beholding their relations in eternal torments. But why not enjoy the comort of this how under your affliction? If it is to be good in heaven, why not here? And why should it not comfort you now, seeing you say that Paul administered such consolation to believers in like circumstances? If they understood Paul as you do, and his words alleviated their grief, dry up your tears for they are fitted to afford you the same consolation.

4th. But let us see, in what a strange light the common opinion places the conduct of the Thessalonian believers. It represents them as sorrowing as the heathen did for their Christian brethren when they died. But if this be true, what hope could they have for themselves or others, whether believers or unbelievers? And pray what benefit have they derived from their belief in the death and resurrection of Jesus? What more could they do, but sorrow as others who had no hope even for the very worst characters? In fact such a view of this passage, represents the Thessalonians as sorrowing to excess for believers, yet seemingly unaffected at the death of their heathen relatives. They sorrowed without hope concerning those in no danger, but felt no grief on account of those whom our orthodox brethren say, were in eternal danger. Can any man believe that they had no sorrow, when their heathen relatives died? But if they had how could Paul's words comfort them, or what could he or any one else say, to comfort them if the common doctrine be true? Death had snatched them away in their sins, and placed them in hell beyond all possibility of remedy. In such a case, and with such views, our orthodox brethren have no comfort to give, nor can they receive any. Yet, when their unbelieving relations die, we do not find them sorrowing as those who have no hope, but would resent it, if you told them they had gone to hell or would be burnt up in the conflagration of the world as Macknight asserts.

5th. If the excessive grief of the Thessalonians arose from any fears of the eternal sleep, or eternal misery of their dead friends, whether believers or unbelievers, they are exceptions from all other Christians mentioned in the Bible. In no part of scripture do I find persons afraid of any such things. No such fears or sorrows are expressed before death, at it, or after it, for any person on any account, or on any occasion. Well, the question will no doubt be asked, why did the Thessalonians sorrow so if this was not the cause of it? I answer they were once heathen themselves, and believed death an eternal sleep, and like others sorrowed, as those who had no hope. Faith in Jesus does not destroy natural affection, but the contrary is its effect, in strengthening the tender sympathies of our nature. It was very improper for Christians to act like heathens who had no hope. Hence the apostle cautioned the Thessalonians against this, seeing they had hope through Jesus that they and their relatives would be raised again from the dead. Having such a hope, it was very unbecoming in them to act like the heathen who had no hope. Thus the righteous have hope in their death, both as to themselves and others, while the wicked are driven away in their wickedness without it, and leave their unbelieving friends to sorrow without hope at parting with them. Admitting this view to be correct, all the above difficulties, and absurdities, and the sorrows, in which our orthodox friends involve themselves by their wrong views, would be entirely avoided, and the passage would afford them strong consolation and good hope through grace. What a pity people should make themselves miserable without any cause!

6th. To have supported the common views, the passage ought to have read thus—"For if they believed that Jesus died and rose again, even so them also which have believed in Jesus, will God bring with him." But the passage reads very differently, and if Wakefield's version be correct as given above, there is not even the shadow of a foundation for the doctrine commonly founded on it. It is, if we believe that Christ died and rose again, we shall have this consolation, that we shall "see our relations again. Nor, is our comfort in the least degree suspended or, or affected by their faith or

their unbelief. If Christ be risen from the dead, we have nothing to fear. Verse 15, "For this we say unto you by the word of the Lord." This is for substance the same as the words 1 Cor. xv. 51, "Behold I shew you a mystery." In both places the apostle intimates, that he was going to communicate some information to Christians from the Lord. Well, what is it? It is—"That we who are alive and remain unto the coming of the Lord shall not prevent them which are asleep." These words are also for substance the same as 1 Cor. xv. 51, "we shall not all sleep, but we shall all be changed." It could be easily shewn, that Paul's using the word *we*, does not imply that he expected to live to the coming of the Lord. The question here which first deserves notice is—What coming of the Lord did he refer to? Evidently the coming mentioned verse 16; "for the Lord himself shall descend from heaven with a shout." At this coming of the Lord, some shall be found alive and remaining on the earth. But let us inquire what is meant by those found alive and remaining on the earth *not preventing* those who are asleep or dead. The word rendered *prevent* signifies—"to anticipate or go before." See Macknight. But it may be asked—Anticipate or go before whom or what? The answer plainly is, those who are alive and remaining on the earth, shall not anticipate or go before them who are asleep or dead. Still it may be asked—Anticipate or go before where? The answer is given verse 17—"to meet the Lord in the air and to be forever with the Lord." See on the next verse.

Verse 16. "For the Lord himself shall descend from heaven with a shout, with the voice of an archangel, and with the trumpet of God, and the dead in Christ shall rise first." Before any can ascend to meet the Lord in the air, the Lord himself shall descend from heaven. This descent is said to be "with a shout." The word rendered *shout*, says Macknight, "denotes the shout which the whole soldiers of an army make at their first onset to encourage one another in the attack; or which rowers utter, to cheer one another in their labor." No wonder a shout of complete victory should be made, for all Christ's enemies are then put under his feet, and death, the last enemy is destroyed. It is also said—"With the voice of the Archangel," or the chief Angel. "And, or even, with the trumpet of God." See on 1 Cor. xx. As in scripture, a mountain of God signifies a great mountain, so here the trumpet of God may mean a great trumpet. Paul, 1 Cor. xv. 51, 52, connects the change which shall then be effected on the living as well as the raising of the dead with the sounding of the trumpet. "We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: (for the trumpet shall sound:) and the dead shall be raised incorruptible, and we shall be changed." So in this passage, after speaking of the trumpet of God, Paul adds—"And the dead in Christ shall rise first." If the question is asked—shall rise first, or before what shall take place? The answer is, before those found alive and remaining on the earth shall ascend to meet the Lord in the air. Those found alive on the earth, we were told verse 15—"shall not anticipate or go before them who are asleep." At the sound of the trumpet both are to be prepared for ascending. Mortals shall put on immortality, and the dead shall be raised incorruptible. Without this change, they are utterly unprepared for ascending or being forever with the Lord, "for flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption," 1 Cor. xv. 50. That this is the meaning of the words—"The dead in Christ shall rise first is plain from verse 17, "When we who are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." Those who are alive and remain are to be caught up to meet the Lord in the air.—But observe they are not to anticipate or go before those who are asleep or dead.—They shall not ascend until the dead are raised, for says Paul, "We who are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air." They shall all ascend at once in one vast company. "And so shall we ever (pan-tote) always be with the Lord." Compare John xiv. 1—4, and xvii. 24.

Verse 18, "Wherefore comfort one another with these words." Some manuscripts add, *tan pneumatikos* of the spirit." These words of the spirit." The words referred to, are those we have been considering, and are fitted to afford consolation to us in the most trying scenes of life. But the way in which many understand them, is calculated to make men miserable, yea, mad; and if people's religious creeds had their due influence on the mind, this world would soon be turned into a lunatic hospital. These persons however, most zealous in binding such heavy burdens on other people's shoulders, are very careful not to touch them themselves with one of their fingers. W. B.

Do not despise a poor man because he is such: the lion is not less noble because he is chained.

THE INTELLIGENCER.

SPEAKING THE TRUTH IN LOVE....PAUL.

GARDINER, FRIDAY, JULY 27.

PROF. STUART'S ELECTION SERMON. It may be remembered by our readers, that some two or three weeks since, we gave an intimation that we might, at a more convenient time, take a further notice of a certain sectarian denunciation against universalists, contained in Mr. Stuart's late sermon delivered before the Hon. the Legislature of Massachusetts. The subject suggested by the extract alluded to, is certainly important, not only as it relates to the religious character, but to the political and civil rights and privileges of a proportion of American citizens—by no means insignificant either as it relates to numbers, talents or virtues,—and would admit of much said, not only by way of severe stricture upon the assertion of Mr. S. but also of legal and philosophical argument, against his conclusion. We have not, therefore, now the time, if indeed we had the ability, to enter into a full examination of the subject before us, and shall only attempt to comment upon some of its most prominent features.

We have, it is true, to acknowledge in the outset, that we have not seen the whole of the sermon alluded to. We are indebted for what knowledge we have of it to the editor of the Boston Evening Statesman, one of the political journals of that city, in which paper, three or four weeks since, was contained a very able and candid editorial Review of its contents. In that paper we find the following extract made from the sermon, with which we are now chiefly concerned. Before producing the extract, however, we would remark, that it is, according to the Statesman, found in connexion with the "subject of liberty of conscience,"—a strange subject, as one would think, to give rise to a sectarian denunciation of a class of people who exercise that very "liberty of conscience," which the Prof. pretends to advocate.

"Men who avow principles which render null all obligations by an oath, either an oath of office, or one for the purpose of legal testimony, ought to be subjected to the disability which this creates. All who deny the doctrine of future retribution for crimes committed in the present world, do plainly, in the eye of reason, incur a disability of such a nature."

If we, in common with other editors, do not greatly misapprehend the meaning of Prof. S. in the above quotation, he intends to say plainly, and without disguise, that not a single individual, however virtuous, estimable and talented he may be, who is not able to find in scripture the doctrine of endless punishment in the future state for offences committed in this, ought to be allowed to hold any office from the highest to the lowest, from the presidency of the U. S. down to a corporal in the militia,—nor ought his testimony in any court of justice to be received, or entitled to the least credibility whatever! We say we presume such was the meaning of Mr. S. though a literal construction of his language might acquit him of such an intention. We believe, as much as he does, that "Men who avow principles which render null all obligation by an oath"—ought to be subjected to the disability which this creates." But the question is not for Prof. S. to decide, what are the principles which render this obligation null. We have as good a right to say that *calvinists*, with Mr. Stuart among the number, are the "men who avow principles which render null all obligations by an oath, either an oath of office, or one for legal testimony," and who therefore ought not to be allowed to hold any civil office or to be received as credible witnesses in a court of justice, as he has to affirm that *universalists* are those men. And our denunciation against the former, would be just as legitimate and weighty as his against the latter. We agree too, that "all who deny the doctrine of future retribution for crimes committed in the present world, do," as far as fear can have an influence to restrain a dishonest man from the practice of his dishonesty, "incur a disability of such a nature." If by a denial of future retribution, Mr. S. means simply a denial that a just and full punishment would follow the commission of crime, either here or hereafter, then we have no disposition to controvert his opinion; for a Universalist cannot be found in America, or in any other part of the world, from whom a denial of future punishment, thus understood, can be obtained. There is not one who does not believe that God will assuredly recompense unto every man according to his works. But such, we believe, was not the meaning of Mr. S. He undoubtedly employed the word "future" in the sense in which it is used by the orthodox universally: viz. to express a settlement of accounts in the next state of existence at a time called a day of judgement; when some shall, as he supposes, be doomed to endless punishment and others received into eternal bliss. When, therefore, he speaks of a denial of future retribution, we suppose he means those who deny his opinion of a future judgement and of endless punishment connected with that event. Nor are we alone in our conclusion. As far as we can learn, every person who has read his sermon, or any extensive extracts from it, is of the same opinion as we are as to his meaning in the quotation above made.

We understand then PROF. STUART to say—and that to the Legislature of Massachusetts—that every man, no matter what his character and standing in society is, who does not subscribe to what he understands by future retribution—viz. a day of judgement and endless punishment beyond the grave, should be denied the common, the universal, privilege of American citizenship, so far as that he never should be permitted to hold any civil office or give his testimony in a court of justice! Verily, this is reviving the Connecticut blue laws in all their ancient exclusiveness,—laws which declared, that no man should be allowed to hold an office, nor should one citizen vote for another, unless he belonged to the orthodox church. Has it come to this? Is the Legislature of an intelligent state to be told, and are the public to understand, that no citizen ought to be elected to, or sworn into, an office of any kind, or be suffered to appear as a witness in any legal controversy, unless he believes as *Moses Stuart* of the Andover School, holds? Away with such an insult offered to common sense;—away with such an indignity offered to the spirit of our free institutions. The very statement of such intolerance is enough to call down the frowns and censures of an enlightened community. It shows what its author would do had he the power. He would have no man eligible to office, or admitted to give evidence in a court of justice, unless he was a member of his narrow communion.—Do we need any thing more to show what the spirit of modern orthodoxy is? Thanks to a superintending Providence, the thing which it has lost and which it wants again—power—it cannot regain.

Had this "sectarian denunciation," as the editor of the Statesman calls it, come from a man of no more than ordinary standing, we should not have noticed it;—we should have considered it merely as an ebullition of party spleen against a denomination which he could not put down by scripture or reason. But the high character of the author of this sermon gives it a claim to our notice. Prof. S. is undoubtedly a man of talents, and we had supposed of more liberality and decency than belongs to too many of his sect. He has forgotten, however, for once in his life, what was due to his own dignity. He has descended into the very sink of party prejudice and defiled his own reputation much more than he has that of those he labored to defame.

It is a maxim, we believe, established in civil jurisprudence, that any man,—unless his character for veracity is known to be bad—in which case his belief in orthodoxy or endless punishment will give him no additional claim to credibility,—is entitled to the privileges of an oath both for office and for evidence, if he believes crime will be punished. It is not the business of the judicial character to inquire of him where he believes that punishment will be inflicted, whether here or in another world;—if he acknowledges that punishment under the divine law awaits the transgressor, it is enough. We know, that a few years ago, Judge Hallowell of Pennsylvania, an orthodox jurist, decided, on the supposed authority of *Chief Justice Spencer* of New-York, that if a witness did not believe in future (not endless) punishment after death, he could not be sworn as an evidence in law. Judge Spencer was applied to and requested to say whether he ever gave such a decision as that, on which Judge H. professed to predicate his own? He expressly denied ever having made such a decision. The decision he gave was, that, if a man could be found who denied that punishment anywhere awaited the transgressor, no oath could be considered as binding on him; but if he admitted that punishment would follow sin,—no matter whether he believed it would be inflicted in this world or the next,—he was a credible witness. Since that time we have heard no intimation given from any quarter, that a universalist was not as much as others to be believed under oath, until Prof. S. saw fit to make such an ungenerous statement before the Legislature of Massachusetts.

If indeed an oath is invalid which is administered to a citizen who is not able to find in the bible,—what assuredly is not there contained—the doctrine of endless misery,—it follows that a large proportion of our national and state rulers,—many of whom are men of the first character in the country,—should be driven in disgrace from the seats they are not entitled to occupy, and the laws they have been instrumental in enacting are consequently illegitimate and of no force whatever. If we are not misinformed, the President of the United States himself has, if what Prof. S. says be true, taken an oath which he was not entitled to take, he not holding to the notion of endless misery. Consequently we have in fact no President. Prof. S. ought to go forthwith to Washington and tell THE PRESIDENT to abandon the executive chair and give it up to some person of the orthodox party, as they alone are permitted to fill any civil office!

We do not fear that this sermon of Mr. S. will have any other effect than to injure his own cause. It is not in his power to change the character of our institutions, or to influence our maxims of jurisprudence. He did, in our opinion, treat disrespectfully many of

the members of the Massachusetts Legislature, who do not believe in his notion of future retribution, by hinting to them that they had no right to be recognized as the authorized agents of the people who elected them; but they probably heard his discourse only as a matter of ceremony, suffering his intolerance to pass away from their minds as the sound of his voice died upon their ears. Our legislatures will still consist of men too liberal and independent to be governed by a few aspiring ecclesiastics.

To show that we are not alone in our censure of the conduct of Mr. S. but that candid people of other denominations condemn his assertion, we will here quote the language of the editor of the Boston Evening Statesman in his remarks upon the sermon in question.

"Now this sectarian denunciation of the Universalists is uncharitable, because every man has a right to his own belief; and unjust, because if the Universalist is sincere, he believes that a full measure of punishment will follow transgression, and therefore will abstain from perjury according to the measure of his faith, as much as any other sect. We do not mean to be understood to defend the universalists, for we do not believe it, nor will we retract upon the Professor some of the equally objectionable tenets which he is supposed to entertain. There is a measure of respect due to honest, reputable fellow citizens, which should in no case be violated."

"MIND YOUR BUSINESS." This is an excellent exhortation, which in days of yore, we used to see stamped upon some of the old-fashioned Rhode-Island coin:—"Mind your business." There was more real value to our fathers in these three words, than there was in the coppers on which they stood imprinted:—more value, because they not only admonished the holder to go to work honestly to obtain more of them, but they were calculated to promote his health as they increased his industry, and to make him respectable as they kept him out of other people's business. Reader! let these words, as the saying is, "stare you full in the face," whenever you sally out into the idler's list, or whenever you are on the point of inquiring into the concerns or meddling with the business of others in which you have no interest; and, our word for it, yourself will be the gainer.

"THEY SAY." "They say" tells that which is not true at least three quarters of the time. He is about the worst authority you can produce to support the credibility of your statement. Scarcely was there ever a suspicious report put in circulation, but this Mr. THEY SAY was the author of it; and he always escapes responsibility and detection because, living just as he does, he can never be found. Who said that Mr. E. the merchant, was supposed to be in a failing condition? Why "They say" so. On what authority do you affirm, that neighbor F. has been seen in bad company? Why "They say" so. Is it a fact, that Miss G. is not so circumspect and chaste as she should be? Why "They say" so.—Plague on this Mr. THEY SAY: He is half brother to that Mr. Nobody, who always does all the mischief, and lives nowhere, but in the inventive brain of those who, undressing respect themselves, are desirous to pull down others to their own level. We always suspect the truth of a report, which comes from the authority of "They Say."

ORIGINAL COMMUNICATIONS.

[For the Christian Intelligencer.]
A SCRIPTURAL DISSESSATION ON THE CHARACTER OF OUR LORD JESUS CHRIST; PARTICULARLY WITH REGARD TO HIS KINSHIP WITH GOD, AND ALSO HIS RELATIONSHIP TO MAN.

TOGETHER WITH SOME REMARKS ON THE VIRTUE AND POWER OF HIS DEATH AND RESURRECTION.

BY SAMUEL HUTCHINSON.

The instance had not been known that a virgin conceived a son. Hence the people were assured that when the virgin should bear a Son, that Son would be the Son, the LIGHT, the WORD, the ARM, or working power of God; who would, in this way, become Ben-Adam, (as the learned say the Hebrew term is) the son of Adam, or as he called himself, or it is rendered to us in English, "the son of man." Some think it too great a mystery to believe that a virgin conceived. But I cannot see wherein it is any greater mystery that the working power of Almighty God should form a conception with the seed of the woman, than that the same working power should form the literal world with its inhabitants.

We are obliged to believe, that a working power which we cannot see, brought forth the literal world, because we can see the things that were created, while we cannot see the Creator. And therefore we believe those scriptures which inform us that the invisible God created them. Well; by the same scripture authority we are informed of the conception of the virgin, in the following manner. Matt. i. 20, 22, 23, 24, 25. "That the angel of God said to Joseph, Fear not to take unto thee Mary thy wife: For that which is conceived in her is of the Holy Ghost. Then Joseph took unto him his wife, and knew her not until she had brought forth her first born son, and called his name Jesus. Now all this was done that it might be fulfilled which was spoken of the Lord by the prophet. Behold a virgin shall conceive and bear a son." Having abolished in his flesh the

That sentence of God upon Adam for the first transgression, Gen. 3, "unto dust shalt thou return," came upon all men to condemnation." Rom. v. 18. Hence, God, who sees all futurity as if it were present, saw all the family of man, from the first to the last generation, dead, and turned to dust, and locked up, as it were in the gloomy prison of hell, (that is in the state of the dead, which is the meaning of hell,) and death, with sin, which is the devil, must have bound all men eternally in the gloomy insensible state of non-existence, if there had been no way to redeem man from death, and ransom him from the power of the grave. For I cannot see any evidence, either in scripture or reason, to believe that a man is two beings, or composed of two such parts that one may be dead and know nothing, and at the same time the other be alive & know every thing. I think the holy scriptures plainly contradict this notion; and further, it is obvious that the holy apostles placed all their dependance for Eternal life on a resurrection from the dead. Although I believe that as soon as any man dies, his resurrection, now under the spiritual reign of Christ, immediately begins into an immortal state, and progresses just as the feeble creature is able to progress in the vision of eternity; yet, if there was no resurrection from the dead, all men must have laid in eternal silence, as it is written; "if there be no resurrection, then they that are fallen asleep in Christ are perished." 1 Cor. xv. 18.

As the law, which condemns the transgressor to death, must have its demand upon all men; so all men die and turn to dust. And the ransom, or the redemption frequently mentioned in holy scripture, is a redemption from death and hell; as man can never receive any more of the redemption by Christ Jesus than barely what faith anticipates, until he is ransomed from death, and redeemed from the hand of the grave. Hosea, xiii. 14.

I am now ready to proceed again, after thus deviating from my main subject, to give a concise view of the necessity of redemption. God took counsel to redeem man from death and hell, and to give him eternal life: and to change all the mighty calamities, through which man should pass, into occasions of eternal joy and felicity. O, the depth of the riches, both of the wisdom and knowledge of God." Rom. xi. 33.

Since sin, which is the devil, is the very tyrant who has the power of death, and reigns over all its dark mansions, therefore the devil, must be destroyed, in order that his prisoners may be released; and as nothing could destroy him but the working power of God, and as he, (that is, sin or the devil,) was in the children of men, so infinite wisdom saw good, that the working power of God should enter the family of man, by becoming one of them, in taking the flesh and blood of man upon him in the womb of the virgin,—as all men were the seed of the woman, and all brethren, so he also became the seed of the woman, and brother to all men, that is, The son, the LIGHT, the WORD, the ARM, or working power of Almighty God, was made flesh, became a man,—Ben-Adam, the son of man, that he might, according to his own determinate counsel and foreknowledge, lay all the sins of Adam's family upon him who was able to bear them in his own body; that he might die with all the transgressions upon him, in order that his death might finish transgression, and make an end of sin. And as man needed a sacrifice to offer to God to make reconciliation for his iniquities, God ordained that Ben-Adam, the son of man, and son of God, should offer himself a ransom for all, to make reconciliation for iniquity. Dan. ix. 24. Not that God was angry with man for his sins, so as to need a sacrifice offered to pacify him, but as the cloud of the sins of man rose before God, he had always, before the world began, determined to prepare this sacrifice to be offered without spot to himself, to "take away the sin of the world" from before him, and to abolish death, and proclaim liberty to the captive prisoners.

All this you may see substantiated by the following scriptures. St. John i. 14. "And the word was made flesh and dwelt among us." Heb. x. 5. "When he cometh into the world, he saith, sacrifice and offering thou wouldest not, but a body hast thou prepared me." Isaiah lxx. 4, 6, 10. "Surely he hath borne our griefs, and carried our sorrows. All we like sheep have gone astray: we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all, yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin," &c. Heb. ii. 11, 14, 17. "For both he that sanctifieth, and they, who are sanctified are all of one: For which cause he is not ashamed to call them brethren. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same, that through death he might destroy him that hath the power of death, that is, the devil; and deliver them who through fear of death were all their life-time subject to bondage. Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people." Chap. x. 14. "For by one offering he hath perfected forever them that are sanctified." Eph. ii. 14, 17. "For he is our peace, who hath made both one, (that is, men who were at enmity one against another,) and hath broken down the middle wall of partition between us. Having abolished in his flesh the

enmity, the law of commandments in ordinances: for to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity there by, and came and preached peace to you which were afar off, and to them that were nigh." Col. i. 20. "And having made peace through the blood of his cross, unto him to reconcile all things unto himself." Chap. ii. 15. "And having spoiled principalities and powers, (that is, the principalities and powers of sin, or the devil, death and hell,) he made a show of them triumphing over them in it." 2 Tim. i. 10. "Who hath abolished death?" Rom. vi. 10. "For in that he died, he died unto sin once." 2 Cor. v. 14. "We thus judge, that if one died for all, then were all dead."

Thus we have seen that the word, son, light, arm, or working power of God has a body prepared him, becomes flesh, brother to all men, the Lord lays the iniquity of us all upon him, he dies unto sin once for all men, so that all men are dead to sin, (that is, before God, although their sins lies at their door while they live in rebellion,) abolished death, reconciles man to man, and reconciles man to God in one body.

This is evidently, according to the scriptures, the effect of his death.

[TO BE CONTINUED.]

[Agreeably to our request, Br. Woodman has sent us a short extract from his sermon delivered before the late Eastern Association at Livermore. His text, which was truly appropriate, led him to consider the duty and the advantages of free, personal inquiry in matters of religion. He would have people receive the scriptures as their infallible guide, ascertain, free from the influence of prejudice, what they taught,—embrace the truths therein contained, however much they might be found at variance with generally received opinions, and with honesty and independence defend and practice upon them. His discourse was well received, and many parts of it were truly excellent. The extract he has sent us, which we doubt not will be interesting to the reader, we do not however consider as the best part of his Address.]

[For the Christian Intelligencer.]
An extract from a Sermon delivered at the late Association held at Livermore.

BY REV. JABEZ WOODMAN, A. M.
OF NEW GLOUCESTER.

TEXT.—Jer. vi. 16. Thus saith the Lord, stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls.

In religious matters, I conceive, that the waymarks, to guide and direct men, in the way, are the scriptures, the oracles of God. As the scriptures of divine truth are put into our hands to instruct us in all things pertaining to our present and future life, it is of the greatest importance that we search and understand them. They should be read carefully and impartially.—In our inquiry after truth, it is highly requisite, that we be divested of prejudice.—We should be impartial in our inquiries, in order that the mind should be open to conviction. There are many who glory, in never having dissented, in any measure, from the religious creed in which they have been brought up and educated. It must be acknowledged, that there are numbers, not a few, zealous in a religious profession, who are apparently opposed to a free and impartial inquiry. Had such persons been born at Rome, they would have been Papists; if at Constantinople, Musulmen; if in China, disciples of Confucius; and if in Egypt of old, they would have worshipped a calf. Inquiry is absolutely necessary, in order to attain the knowledge of the truth: But even inquiry, if it be not impartial, will tend perhaps to confirm errors. No inquiry, except what is free from prejudice, or partiality, can be called, with propriety, an inquiry after truth. If we would therefore "stand in the ways and see and ask for the old paths, where is the good way," we must most assuredly be impartial in our researches.—Let a man's religious creed be what it may, and let him make search for the correctness of it, in the scriptures of truth, and if partiality predominate in the heart, at the same time, what will be the result? Will he not strain such passages in his own favor, as seem to oppose to his creed? But could such a person, in reality, call this an inquiry after truth? Certainly not. It is true that the bible is the standard of all religious truth, but it must be acknowledged, that men distinguished for their abilities and eminent even for pity, have dissimilar views of many of its parts.

Although the bible is the good man's book, and no other is to be put into competition with it; yet in enlarging our ideas of the same, we may be greatly assisted by having recourse to other books. Should any one be opposed to the reading of a commentary or dissertation on any part of the scriptures; on the same principle, he may be opposed to the hearing of a sermon. From scripture, we have ample demonstration of the utility of instructors in spiritual things, and that they should be persons "apt to teach." But such is the infatuation of many, that they are determined, on no occasion, to hear any preachers who dissent from them, in their particular creed; and likewise through prejudice, will never read any thing, on controverted points, only as it favors their own side. But to form a good judgement, we should read both sides; for it is very evident to persons who are familiar with such writings, that detached texts of scri-

ture may be collected together, that shall seem to favor almost every opinion. We never ought to read the writings of the most distinguished theologians, with a view objectively "to form our own principles according to them; but to bring them to the standard, the law and the testimony, and to receive or reject them, as they agree or disagree with the inspired oracles."

It discovers a greatness of soul not to be tied down implicitly to believe a doctrine taught by any mere man, however distinguished for erudition and piety.—Says Paul in his first epistle to the Thessalonians, v. 21, "Prove all things, hold fast that which is good;" i. e. impartially examine all doctrines and principles, by the scriptures of truth, and adhere to what is well founded, and reject what is not.—*The wise man* tells us in Proverbs, xiv. 15, "The simple believeth every word, but the prudent man looketh well to his going." A credulous and unthinking person assents to principles, without examination; but a man who would avoid imposition, and receive the truth, in the love of it, is cautious about what he receives for truth, and sees truth before he assents.—From these as well as various other arguments which might be adduced, we discover the great importance of studying the scriptures without any PARTIALITY ON THE MIND.

[For the Christian Intelligencer.]

IGNORANCE OF UNIVERSALISM.

MR. EDITOR:—If you think the following is worthy a place in your valuable paper, you are at liberty to publish it.

A short time since one of our Free-will Baptist brethren called on me to give me a lecture on account of my believing in universal salvation. After introducing himself he began his conversation by telling me that I was in a very dangerous error and that my doctrine led to all manner of licentiousness. I inquired of him how he knew that I was in a dangerous error? How he knew that universalism led to all manner of licentiousness," &c. Did you ever hear a universalist preach? "Why no," he replied. Did you ever read any of their writings? "Why no," said he. Now, Sir, replied I, we see how much you know about a doctrine you are so ready to condemn. Christian charity, as well as common fairness, should have taught you not to condemn a sentiment of which you acknowledge yourself to be totally ignorant. Now Sir, I know what the universalists believe; for I have taken pains to inform myself correctly of their faith, and assert it is not a dangerous error, that it does not lead to licentiousness. They hold that "the Father sent his son to be the Saviour of the world," 1 John iv. 14, to "destroy the devil and his works," 1 John iii. 8 & Heb. ii. 4, and to "reconcile all things unto God," Col. i. 20. That to this end "he gave a ransom for all," 1 Tim. ii. 6, "tasted death for every man," Heb. ii. 9, and became the "propitiation for the sins of the whole world," 1 John ii. 2, and the only difference between them and other denominations is, they believe that Christ will effect all he came to do,—that he will "finish the work the Father gave him to do," St. John xvii. 4, that "he will do all His pleasure," Isa. xlvi. 10, and that "he shall see of the travail of his soul and be satisfied," Isaiah lli. 11, when "he will draw all men unto him," St. John xii. 32.

But, says he, they do not believe in a change of heart. I replied that they do believe in a change of heart as much as any denomination in the world. They believe, in the language of the Psalmist, that "all the ends of the earth shall remember and turn unto the Lord, and all the kindreds of the nations shall worship before him." Psalms xxii. 27. That "we shall all be changed in a moment, in the twinkling of an eye," 1 Cor. xv. 51, and being made anew in Christ, "the head of every man and first born of every creature," 1 Cor. xi. 3 & Col. i. 15, shall be prepared to join "every creature in heaven and on earth, and that is under the earth and in the sea, and all that are in them, saying blessing and honor and glory and power be unto him that sitteth upon the throne and to the Lamb forever!" Rev. v. 13.

After hearing, much to his surprise, this correct statement of universalism, he could no longer speak against it; but had the magnanimity to reply that there could be no danger connected with such a faith as I had described.

I merely communicate these facts, Mr. Editor, that you and others may see how my doctrine is misunderstood and falsely condemned by those who ought to be better informed upon the subject. The greatest reason, I am soberly persuaded, why universalism "is every where spoken against," is because it is not generally understood. Let our opposers only give themselves the trouble to obtain a true knowledge of our sentiments, and their prejudices against it would flee away like shadows before the rising sun.

Respectfully yours,
D. N*****.
Boston, July 12.

[For the Christian Intelligencer.]

LACONIC SERMONS, NO. 5.

TEXT.—"Fear not: for behold I bring you good tidings of great joy which shall be to all people."—*St. Luke ii. 10.*

There appears to be a great contrast between these words of the Angel and the words of many who would pass in this age as ministers of the Gospel. Instead of

tidings of great joy that shall be to all people, their language in effect, is,—

"Fear not: for behold I bring ye the evils of great and endless torments that shall be to most all people." Well, I

suppose there is just about as much difference between modern orthodoxy and the doctrine of the Bible, as all this.

What shall be to all people? "Great joy,"

What great joy? That which comes through Christ as a Saviour, viz:—salvation. But

is it certain that all shall possess this great

joy? "It shall be to all people." We have

a very good reason then to "fear not;"

for if God has promised, it must be fulfilled.

This is indeed *Good tidings*—good enough—can we ask for tidings of any

thing better than this? "Trust ye then in the Lord, for in the Lord Jehovah is everlasting strength." He will execute his promise and communicate the great

joys of his salvation to all people. "Bless the Lord, O, my soul!" VERBUM.

THE CHRONICLE.

GARDINER, FRIDAY, JULY 27, 1827.

Member of Congress from York District.—

The Hon. JOHN HOLMES has been nominated to fill the vacancy occasioned by the death of the late Hon. Mr. Burleigh as a member of the U. S. House of Representatives from the county of York. There will not probably be much if any serious opposition to his election. Mr. H. is a gentleman of distinguished talents, and having the advantage of many years experience both as a Representative and a Senator in Congress, he is undoubtedly as well qualified for the office as any man in that district if not in the State. We like to see men of talents and influence, if they are also, what is of the greatest importance, men of integrity, placed in our state and national counsels, as such men must be more serviceable to the public and cannot but obtain a greater credit for their more intimate constituents.

Hon. Benjamin Gorham of Boston, was, on Monday last, elected Representative to Congress, to supply the vacancy occasioned by the resignation of Hon. Daniel Webster.

MANUFACTURERS' MEETING. At the meeting of Farmers and Manufacturers held in Hollowell on Thursday of last week, the following gentlemen were appointed to represent their interests in the proposed Harrisburg Convention, viz:—Hon. John Holmes of Alfred, for York; Gen. Joshua Wingate Jr. of Hollowell, for Kennebec; Gen. Jedediah Herrick of Hampden, for Penobscot; Hon. Bryce McLellan of Bloomfield, for Somerset, and Capt. William Ladd of Minot, for Cumberland. The four first named persons are known to the citizens of this state as gentlemen of talents, firmness and influence, and will undoubtedly give to Maine that rank in the proposed convention to which she is entitled.

HARD TIMES. We hear a great deal said about "hard times." Such has been the complaint ever since we entered this fault-finding world; but we have heard it so often repeated that it has become an old story and we begin to grow incredulous upon the subject. They are indeed "hard," to the indolent and imprudent; but to be forever complaining of hard times when people ought rather to complain of their own laziness and prodigality, and when all the essentials of prosperity are plentifully within the reach of about every one, is casting a reflection upon the Author of our unimproved or abused blessings, which is both unwise and censurable. Hard times? In what respect are they so? "Why we can't get money?" Then go to work—live within your income, and all will go well. There is a plenty of provisions, of clothing and of opportunities for profitable industry, and our country is blessed with liberty, independence, peace and health. And yet ye say "hard times;" O, tempora! O, mores!

GARDINER LYCEUM. The annual exhibition at the Lyceum will be on Tuesday and Wednesday next. On the latter day dissertations will be read by those students who have completed their studies, and an address by the Principal, Mr. Hale.

The examination and exercises of both days will be public.

ITEMS. Gov. Lincoln of Massachusetts has applied to the Secretary at war for a survey of the contemplated Rail route from Boston to Hudson river, and received a reply that the money appropriated by Congress for such purposes is already so far expended that it will not be possible for the U. S. Government to attend to his request at present.

The Franklin Bank of N. Jersey has stopped payment.

Jacob Barker of N. Y. has at length been convicted, on his second trial, of a conspiracy to defraud the public.

A volcano has recently broken out in Tennessee—a fearful "sign of the times," as it is said.

A large quantity of fine white Porcelain clay has recently been found in Vermont.

Fifty or sixty thousand dollars worth of property was lately consumed by fire in Augusta, (Geo.)

Palm leaf hats are manufactured on an extensive scale in Dedham, Mass.

A child 6 years of age died on the 15th inst. in Sudbury, (Mass.) from eating the seed of wild hemlock, which it mistook for caraway seed.

Mr. Clay has promptly denied, in a letter recently addressed to the public, the truth of the statement, so far as he is concerned, made against his political reputation by Gen. Jackson. He has demanded of Gen. Jackson the proof of what he says. "When Greek meets Greek then comes the tug of war."

A Cincinnati paper has nominated Hon. Mr. McLean, Post Master Gen. as a candidate for Vice President, to run with Mr. Adams at the next election.

A duel has been fought in R. I. by two Frenchmen from Boston. One was shot through the fleshy part of both thighs, and they then separated well satisfied.

Desta who has been pardoned by his father, it is said looks as well as he did before he cut his throat. He breathes through a silver tube that enters his throat under his chin, in which he makes a continual wheezing.

The "Sheepscot Bridge Post Office," has been discontinued.

Thirty three calico printers have arrived at Portsmouth, N. H. from England.

A Steam boat is about being established to run on the Merrimack river from Haverhill to Newburyport.

It is said that a book, 100 years old has been found in France that contains a history of the earth similar to that of Capt. Symmes.

On Friday night last the house of Mr. N. Roberts of Wiscasset was consumed by fire, together with a part of his furniture. Loss \$600.

Bills on the Washington and Warren Bank have been refused in New York.

Com. Rodgers in the North Carolina 74, sailed from Gibraltar on the 30th of May for the United States. He was to stop a short time at some of the W. I. islands.

LITERARY PRIZES. The publishers of the *Boston Spectator and Ladies' Album*, grateful for the liberal patronage hitherto bestowed upon their exertions, and determined to the extent of their means to render their publication of increasing amusement and usefulness, offer the following premiums for the furtherance of this object. For the best Moral Tale, the sum of Ten Dollars—the same for the best Poem of not less than forty nor more than a hundred lines—and the same for the best Essay. The articles to be sent in (post paid) and inserted in the *Spectator* previous to the close of the present volume. A committee of literary gentlemen will decide upon their respective merits. The publishers would suggest to those who intend to write for the above prizes, the propriety of sending in their communications as early as possible, as it frequently happens, when delayed till nearly the close of the stipulated time, that, from the abundance received, some competitors must unavoidably be excluded. It is to be understood, that whatever may appear from the pen of the editor, will not be considered as written for either of the prizes. Should this arrangement meet with the success anticipated, the publishers purpose offering similar rewards for the succeeding term of six months. A medal will be substituted for the money, if preferred.

IMPORTANT TRIAL. The United States Court lately sitting at Nashville, Tenn. was occupied three days in the trial of Martin H. W. Molon, late post master at Waynesboro', charged with having purloined from the mail a letter containing lottery tickets. The indictment contained four counts, one charging the defendant with having unlawfully taken from the letter in question a *lottery ticket*, another charging him with having *stolen a lottery ticket*, a third charging him with having unlawfully taken a *contract and agreement for the payment of money*, and a fourth alleging that he had *stolen a contract*, &c. Several points of law were made in the defence, as to the validity of the ticket, the authority of Pearl to sign it as manager, and its being embraced in the act of Congress under the terms *contract, agreement, or article of value*. These points were all determined by the court in favor of the prosecution, and the jury after a lucid charge on the law of the case from his honor Judge Trimble, retired a short time, and promptly returned a verdict of Guilty.

The city of Troy, in New-York, affords another remarkable instance of the astonishing effects produced by the system of internal improvements and establishment of Manufactures in our own country. Troy was incorporated as a town in 1801, and as a city, in 1816. The present population is 10,000! Two hundred buildings were erected last year including a jail, and this year it is expected that 300 will be erected, together with three new meeting-houses and a court house. The manufacture of flour, stone-ware, looking-glasses, bricks, nails, paper, and cloth of various kinds, is extensively carried on at this place. 9000 head of cattle were slaughtered at Troy last season.

ST. AUGUSTINE July 4th. The sloop Greyhound Lt. Cox, has arrived from Key West. We learn by Lt. Thompson, of the Mexican navy, who came passenger, that union and harmony existed among the officers and crews of the Mexican navy, and that Com. Porter had become very popular with the nation generally. A reinforcement of two ships was expected daily.

We learn further, that the neutrality of Key West had not been violated. It was understood that the Spanish Minister at Washington had made a representation to our government on the subject, but with what effect is unknown. The charge that the neutrality had been violated probably originated in Havana and it was strongly urged that Laborde should attack Porter in Key West.

It is said that there is a serious difference between Laborde and Gen. Vives; and that there is a contest between them for authority; and it is probably this difference that has been the source of a thousand rumours.

Mr. Pinkney, the collector, a few days ago had a communication with the Spanish Commodore, upon this charge of breach of neutrality. Laborde replied, that he considered Mr. P. too much of a gentleman to suffer any violations of this kind, and Com. P. too much

of a *Militar* not to pay strict obedience to the rights of neutrality.

A LEAP. Some rude unfeeling boys, not long since, took a dog and threw him into the rapids of the Niagara river, just above the falls, and the poor animal, in despite of his exertions, was precipitated over the stupendous precipice; when strange to record, the dog was discovered in the tumbling flood by the ferrymen, pulling for the shore; upon reaching which, he was found to have sustained only a slight injury on one of his legs.

EARTHQUAKE. Two slight shocks with an interval of about half a minute between them, were felt at Frankfort Ken. on the morning of the 5th inst. The same was felt very sensibly at Cincinnati. The undulatory motion lasted for about half a minute, and appeared to be from north to south. The noise produced by the rattling of windows, and the furniture in the houses, caused considerable alarm among many inhabitants.

An avalanche, or slide of earth of great extent occurred in the town of Lincoln, Addison county Vt. on the 27th ult. occasioned by heavy and continued rains. It commenced near the summit of the mountain, and spreading 3 or 400 rods, swept with its desolating force, every thing before it. Immense trees were torn from their deep roots, and carried down the declivity; and in some instances, rocks of 20 tons weight. Fortunately, no habitations were within sweep of this destructive slide, a circumstance rather extraordinary, as the lands, at the base of this mountain, and on the side where the launch took place, are capable of high cultivation.

It is a fact that two men from Vermont are now, (July 11th) working by the side of one of the wharves in New London, for buried money, by the advice and recommendation of an old woman of that state, who assured them that she could distinctly see a box of dollars packed edge wise. The locality was pointed out to an inch, and her only way of discovering was by looking through a stone to ordinary optics was hardly translatable.—*Conn. Mirror.*

TOASTS. We have pourved over the thousand and one toasts which have arrived by this morning's mail in hopes of finding one or two worth extracting. In vain. The American eagle (poor bird) has been toasted until it has become a dry subject. The heroes of '76, freedom, the American fair, with the annual quotations, are the subjects matter of nine-tenths of the toasts before us, and the remainder are about equally divided between Mr. Clay and Gen. Jackson, and we may add that wit, humour and pith seem to have abandoned the toast makers on both sides. There should be a law passed for sending to the penitentiary every man who commits a dull sentiment, as it is called. We feel particularly *Draconic* on this subject, having toiled all the morning and caught no toast.—*N. Y. Courier.*

SCARE CROWS. We observed, the other day in a neighboring corn field, some dozen *Newspapers* suspended from a long pole, by a tow string, to frighten away the crows.—There has been much written by our brethren of the type, to show the importance and utility of news papers in families, schools, taverns, groceries, *et cetera, et cetera*; but we never recollect to have read an essay on the utility of hanging them in corn fields.—*Scho. Rep.*

The New-York State Convention has appointed twenty-seven delegates to the Harrisburg Convention—three from each senatorial district, with the chairman and secretaries. Peter Sharpe and Eleazer Lord are the delegates from New York City. Additional protection to the manufacture of bar and pig iron is to be submitted by the New-York delegates for consideration in the national convention.

THE SPRINGS. Six hundred and four visitors arrived at Saratoga, between the 9th and 15th instants inclusive. On Tuesday 700 visitors were in the village, among whom were the Count Survilliers (the Ex-King of Spain) and daughter; Princes Achille and Lucien Murat; the Chevalier Huygins, minister from Netherlands, and family; and Mr. Niederstuer, Prussian Charge d'Affaires to the U. States.

LARGE TREE. About 14 miles from Pittsburgh, on the banks of the Ohio stands a Sycamore tree in which a family, consisting of seven persons resided all winter. In this tree they found room for all necessary furniture and cooking utensils, having the fire in the centre, the smoke of which ascended through a hole in the trunk.

ROTCH'S PATENT LEVER FID. This improvement is certainly deserving of the serious attention of ship-owners and masters.—The ingenious inventor is a Barrister, who tried one of his experiments before the Commissioners appointed by the Lords of the Admiralty, on board his Majesty's ship Prince Regent, at Chatham, when the whole six masts were struck in exactly two minutes and a half, with only four men in each top, and one at each topmast head. We understand that the Lever Fid was tried on Thursday last, on board the Maria and Adriana in the Salthouse Dock, when the masts were struck and refixed in less than thirty-five seconds.

NOTICES.

The EDITOR expects to preach at the school house, on the north side of the stream, in this town, next sabbath—day after tomorrow. On the sabbath following, viz.—

Mr. Cobb will preach in Bowdoinham next sabbath. We are requested also to say, that his appointment to preach in the West Meeting House in Waterville on the first sabbath in August, is necessarily postponed until the second Sunday in that month, when the editor expects to supply his desk.

TO CORRESPONDENTS.

"B." shall receive attention before long.

"S. Hutchinson's" Reply to "G. V. Waterman" is received—but owing to its length we are under the necessity of deferring its publication for a short time.

Two communications from "Erasmus" have come to hand. One of them shall have a place next week.

As the writer is, we believe, a good Greek and Hebrew scholar, having a considerable leisure time, and as our duties at present are both burdensome and diversified, we would respectfully ask him, if he would not do one of our highly esteemed correspondents the favor to forward us, as soon as convenient, a communication, giving the original words, and the true meaning of the same, that are translated in our English version of both Testaments, "fierce, fierc

POETRY.

GEN. WASHINGTON---A POET.
The Liverpool Mercury, says, the following lines are ascribed to the late General Washington:

THE IRISHMAN.

The slyne loves his native shore,
Tho' rude the soil and chill the air;
Well then may Erin's sons adore
Their Isle, that nature formed so fair;
What flood reflects a shore so sweet,
As glorious Boyne, or pastoral Bann?
And who a friend or foe can meet,
So generous as an IRISHMAN?

Husband is rash, his heart is warm,
But principle is still his guide;
None more repents a deed of harm,
And none forgives with nobler pride;
He may be dup'd, but won't be dash'd;
Fitter to practice than to plan,
He ably earns his poor reward,
And spends it like an IRISHMAN.

If poor or strange, for you he'll pay,
And guide you safe where you may be;
If you're a stranger, while you stay
His cottage holds a jubilee;
His utmost soul he will unlock,
And if he may your secret scan,
Your confidence he scorns to mock;
For faithful is an IRISHMAN.

By honor bound, in woe or weal,
Whate'er she bids he dare to do;
Tempt him with bribe, or if you fail,
Try him to fire, you'll find him true;
He seeks not safety, let his post
Be where it ought in danger's van;
And if the field of fame be lost,
'Twll not be by an IRISHMAN.

ERIN! lov'd land, from age to age,
Be then more bles'd, more faid and free!
May peace be yours, and should you wage
Decisive wars, reap victory;
May plenty bloom in every field,
And gentle breezes sweetly fan,
And generous smiles serenely shield
The breast of every IRISHMAN.

MR. HOLMES---A POET.

The following lines were written by the Hon. John Holmes, on his return from Washington to Maine.

THE RETURN.

Days of absence sad and weary,
Brought long from sweetest home,
Seas besailed and prospects dreary,
Heart depressed with care and gloom!
Still my hopes the distance banish,
Dreams of bliss my heart inspires,
Time and space now fade and vanish,
Hope endures by desires.
Wife and children, friends and neighbors,
Seem to welcome, cheer, and greet me,
Recompense my toils and labors;
Love and friendship join to meet me.
Still the winds and calms successive
Join my brightest hopes to blast:
Swell, or clouds, or sun oppressive,
Tells the future by the past.
Thus in life's capricious ocean,
Man is oft the spirit of chance:
Calm, or tide, or storm's commotion
Check or control as we advance.
Our fragile bark, beheld her sailing,
On life's flicker ocean tossed;
Russia's compass sometimes failing,
Virtue's helm too often lost.
Star of truth! be my direction;
Some benignant from above;
Guide me to that sure protection,
The haven of eternal love.

MISCELLANEOUS.

[From the Boston Patriot.]
CHURCH OF ENGLAND.

To know something of the manner in which this church is constituted and its concerns managed, may not be otherwise than acceptable to our readers. The King is considered the head of the church.—Next in order is the archbishop, who is chief of the clergy of a province and has the inspection of the bishops and clergy, whom he may depose for any notorious offence. Next are the bishops, who, besides the administration of holy ordinances, have a supervision of the clergy and people. The arch deacon is the bishops deputy; he has his separate court for the cognizance of ecclesiastical causes. Both arch-bishops and bishops are elected by the dean and chapter, the exercise of whose elective power is merely a consummation of the wishes of the king. The dean and chapter are composed of a number of canons or prebendaries; they perform the services in the bishops cathedral and are his council in all ecclesiastical affairs. The parsons, rectors, vicars, and curates are the subordinate classes, denominated clergy. These, with the exception of the rectors, officiate in the pulpit. In fact, the parsons, vicars, and curates perform all the religious duties of the church; the rest of the episcopal establishment are but clerical sinecurists.

The annual expense of this splendid church establishment, embracing upwards of ten thousand persons, exceeds twenty-two millions of dollars. And this oppressive burthen is borne by the people of Great Britain, a portion of whom, the dissenters, pay about one fifth part of the whole, to support a religion they do not profess, besides supporting their own clergy. This system of an established church bears yet harder upon the catholics of Ireland. The annual expense of the church establishment forced upon Ireland is more than three million of dollars, and about four-fifths of which is paid by the catholics for the support of the protestant clergy, whose religion they do not profess, and whose intolerance has deprived them of even their civil immunities.

The receipts of the higher officers of this hierarchy are as extravagant in amount as the raising of them is onerous to the people. The annual income of the archbish-

op is but little short of one hundred thousand dollars, and that of the bishops is about thirty-three thousand dollars, each. The average income of the officiating clergymen is but six to seven hundred dollars; a small sum when contrasted with the emoluments accruing to the sinecure offices beforementioned. Though there are other sources of emolument, yet the principal revenue of the church establishment in Ireland is derived from tythes, levied upon the cattle, pigs, poultry, and potatoes of the cottagers, the landed aristocracy bearing but a small portion of the burthen. With the cultivators of the soil, it is but poor incitement to industry, to be constrained to pay over, of the avails of his hard earnings, proportionately to the protestant church. The harder he labors the more he contributes to the support of a religion which he cannot sanction; & the more he adds to the income of a pampered priesthood, by which he is sorely oppressed and persecuted.

We cannot better conclude this article than by appending the remarks of an English writer, who treats of the abuses of the established church, more particularly as it regards the revenue system in Ire-

land. In England, where, in many parts a man cannot cut a cabbage, pull a carrot, or a bunch of grapes, without giving notice to the spiritual locust, the system is sufficiently intolerable; but in Ireland, from the mode of collecting tythes, those evils are aggravated tenfold. The Irish clergy generally employ an agent, called a Proctor, who, immediately before harvest, estimates the barrels of corn, the tons of hay, or hundred weight of potatoes, he supposes there are on the ground, and charging the market price, ascertains the amount to be paid by the owner. The parson sometimes leases the tythes out to the proctor, at a fixed rent, like a farm; while the latter, who in that case is called the middle proctor, not unfrequently re-lets them to another.

Under such a system, it is easy to conceive what the Irish must endure. From the proctors and middle proctors they cannot expect either lenity or indulgence.—These men, probably strangers in the parish, have no motives for cultivating the friendship of the people; and having farmed the tythe for a stipulated sum, it is to be expected they will collect it with the utmost rigor, in order to realize the greatest profit from their bargain. The most distressing scenes are sometimes witnessed from their relentless proceedings. The half-farmed cotter surrounded by a wretched family, calamitous for food, frequently beholds his favorite cow, or the tenth part of the produce of his potato garden, carried off to fill the insatiable maw of clerical rapacity. "I have seen (says Mr. Wakefield) the cow, the favorite cow, driven away, accompanied by the sighs, & tears, and the imprecations of a whole family, who were paddling after, through wet and dirt, to take their last affectionate farewell of their only benefactor at the pound gate. I have heard, with emotions which I can scarcely describe, deep curses repeated from village to village, as the cavalcade proceeded. I have witnessed the group pass the domain walls of the opulent grazier, whose numerous herds were cropping the most luxuriant pastures, whilst he was secure from any demand for the tythe of their food, looking on with the utmost indifference."

After reading this statement, who can wonder that sympathy for this oppressed people should be felt, yes, keenly and powerfully felt, on this side the Atlantic, and which has shown itself in the formation of relief societies and the collection of a fund for the benefit of a portion of the Irish catholics.

[From the North American Review.]
TONE OF MORALS IN OUR COUNTRY.

Though it may suit the humor of moralizers to declaim against degeneracy of the times, we believe the country has of late years made advances in moral worth. We infer this from the more general diffusion of intelligence and the higher standard of learning—from the spirit of healthy action which pervades all classes; from the diminished number of crimes; from the general security of property; from the rapid multiplication of schools, than which no discovery of our age has been more important for the moral education of the people; from the philanthropy which seeks for the sources of vice, and restrains it by removing its causes; from the active and compassionate benevolence, which does not allow itself to consider any class so vicious or so degraded as to have forfeited its claim to humane attention, which seeks and relieves misery wherever it is concealed, and embracing every continent in its regard, has its messengers in the remotest regions of the world. Religious freedom is the last right which even in our days, the inhabitants of this country would surrender. It would be easier to drive them from their houses and their lands, than to take from them the liberty of worshipping God according to the dictates of conscience. There is no general assertion of this right, and no energetic display of zeal in maintaining it, solely because it is menaced by no alarming danger.

In a state of society like ours, there may be little room for the exercise of those arts, of which it is the chief aim to amuse and delight; and yet attention is by no means confined to those objects, which are directly connected with the advancement of personal or public wealth. For the costly luxuries of life, and even for its elegant pleasures, there may be as yet but little room; and still the morality of the nation be far from forming itself on the new sys-

tem of morals, devised by our political economists. There has been no age, we assert it with confidence, there has been no people, where the efforts of mind, directly connected with the preservation of elevated feeling and religious earnestness, are more valuable than they are by the better part of our own community. We cannot support, or we hold it not best to support, an expensive religious establishment; but every where the voice of religious homage and instruction is heard; we cannot set apart large estates to give splendor to literary distinction; but you will hardly find a retired nook, where only a few families seek their shelter near each other, so destitute, that the elements of knowledge are not freely taught; we cannot establish galleries for the various works of the arts of design, but the eye that can see the beauties of nature is common with us, and the recital of deeds of high worth meets with ready listeners. The luxuries which are for display, are exceedingly little known; but the highest value is set on every effort of the mind connected with the investigation of truth, or the nurture of generous and elevated sentiment.

THE MARVELLOUS STORYTELLER.

The marvellous story teller is he who is fond of telling such things as no man alive, who has the least use of his reason can believe. The humour prevails very much in travellers and the vain-glorious; but it is with them very pardonable, because no man's faith is imposed upon; or, if it should be so, no ill consequence attends persons seriously extravagant, excepting others should give credit to what they know impossible for the greatest dunces to swallow.

One of these, who had travelled to Damascus, told his company that the bees of that country were as big asturks. "Pray sir," said a gentleman, begging pardon for the question, "how large were the hives?"—The same size with ours," replied the traveller. "Very strange," said the other: but how got they into their hives?"—That is none of my business; egad, let them look to that."

Another who had travelled as far as Persia, spoke to his man John, as he was returning home, telling him how necessary it was that a traveller should draw things beyond the life, otherwise he could not hope for that respect from his countrymen which otherwise he might have: "but at the same time, John," said he, "wheresoever I shall dine or sup, keep you close to my chair, and if I do very much exceed the bounds of truth, pinch me behind, that I may correct myself." It happened one day that he dined with a certain gentleman who shall be nameless, where he affirmed that he saw a monkey in the island of Borneo, which had a tail three score yards long. John pinched him, "I am certain it was fifty at least." John pinched again. "I believe to speak within compass, for I did not measure it, it must have been forty." John gave him another touch.—"I remember it lay over a quickset hedge, and therefore could not be less than thirty." John at him again. "I could take my oath it was twenty." This did not satisfy John. Upon which the master turned about in a rage, and said, "Damn you for a puppy! would you have the monkey without any tail at all?"

ANECDOTE OF THE REVOLUTION.

At the battle of Yorktown, whilst the aids of the American Chief were issuing his orders along the line, a man was discovered a short distance from it, who presented rather a grotesque appearance, being dressed in the coarse common cloth worn at the time by the lower orders in the back country, with an otter cap, the shape of which very much resembled the steeple of a meeting-house and a broad leather apron. His equipments consisted of a small woodchuck's skin, sewed together in the form of a bag, and partly filled with buck shot, an ox horn filled with powder, and an old rusty gun, which measured about seven feet, eight inches from the muzzle to the end of the breech, and which had probably lain in the smoke ever since the landing of the pilgrims. One of the aids passing him in the course of his rounds, inquired of him to what regiment he belonged. "I belong to no regiment," said the fellow, after he had fired his "long carbine." A few moments after, the officer rode by again; but seeing the fellow very busy, and sweating with exertion, he once more inquired to what regiment he belonged. "To no regiment," was the answer, the speaker at the same time levelled his piece at a "red coat," who was preparing to fire, but who dropped dead before he had half raised his gun. "To what company do you belong?"—to no company—"to what battalion do you belong?"—to no battalion—"then where the devil do you belong, or who are you fighting for?" "Dang ye," said the fellow, "I don't belong any where, I am fighting on my own hook!"

TRUTH.

Truth is the union of sincerity and candor—in ancient times, her image was worshipped; it is now counterfeited. It was a beautiful idea of antiquity which made her the daughter of Time and the mother of Virtue; but in this enlightened age, perhaps it were as well to call her the child of Honor and the mother of Misfortune. Her face is fair and beautiful, her apparel resplendent and snowy whiteness; her form exquisite and her motions graceful; but her enemy Deceit, who dares not attack her openly, imitates her dress, her air, and her mien; assumes her name, tyrannizes over her followers, and like the impostor in the Arabian Tales, shamelessly usurps her crown, palms herself on the

world as Truth, and the mistaken world believes her, and calls Truth, Falsehood, and Falsehood Truth.

As George III. was walking the quarter-deck of one of his men of war with his hat on, a sailor asked his messmate "who that was who did not douse his peak to the admiral? Why it's the king," said Jack.—"Well, king or no king," retorts the other, "he is an unmanly dog!" "Lord where should he learn manners," replied Jack, "he never was out of sight of land in his life."

A BOOK FOR

CARPENTERS.

JUST Published by P. SHELDON Gardiner and RICHARDSON & LOR D Boston, an "Introduction to the Mechanical principles of CARPENTRY.

By BENJAMIN HALE,
PRINCIPAL OF GARDINER LYCEUM.

EXTRACT FROM THE PREFACE.

"When the Trustees of the Gardner Lyceum had determined, a year or two since, to add to the regular classes, admitted annually, several winter classes to continue for a few months, for the benefit of those young men, whose circumstances would not permit them to devote any considerable time to study; it devolved upon the Author of the following pages to mark out for each of these classes, a course of study, which would be appropriate, and not too extensive for the time allotted to them.

It was soon found upon a course for the winter class in Carpenter and Cloth Architecture, that the design of publishing this book suggested itself to him. He could find "books of instruction" sufficient; but at the loss for exemplars of the orders, it could easily provide for instruction in practical geometry and drawing; but knew of no book which appeared to him suited to instruct young men, who had made no advances in mathematics, beyond arithmetic and the simplest elements of geometry. Carpentry, as "a branch of mechanical science."

The plan of this Introduction is, to give, in the first place, some knowledge of the Strength and Stiffness of Timber as the foundation, both of the science and art of Carpentry. In this part of the work, the principles are deduced directly from a comparison of well conducted experiments; a method, which, while it is the most satisfactory to practical men, and the only intelligible one to those, who are not skilled in mathematics, is also the most safe. This part is followed by an elementary view of those doctrines of the statical equilibrium, which are particularly applicable to constructions, and which shew the strength of timber, as it depends upon position, and in this part of the book the Author has taken occasion to introduce most of the simple mechanical powers. The principles of equilibrium are next applied to the constructions of Roofs Domes and Partitions, and the book ends with an excellent chapter from Tredgold, on scarfing joints and straps."

The book is an octavo, of nearly 200 pages, and contains about 100 cuts among which are many designs for framing roofs and domes. Price, \$1.50 cents ONLY.

For sale wholesale and retail by the publishers, and by the Booksellers in the principal towns and cities.

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GEO. EVANS, Agent.

Gardiner, Jan. 5, 1827.

April 27.

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Gardiner, July 20.

HOUSE AND LAND

FOR SALE.

TO be sold a convenient Dwelling House, situated on the north side of the Cobossee Stream, in Gardiner, two stories high, with the land adjoining, being about one acre; recently occupied by Capt. John O. Craig. The situation is eligible.—Terms liberal.—Price low. Apply to JOSEPH SOUTHWICK, Vassalborough, or GEO. EVANS Gardiner.

May 4.

NOTICE.

LEFT by Capt. Bush of the Schooner DESENTER in the autumn of 1825, in the Store on R. H. Gardiner's wharf, a Chest marked E. C. Pray, the owner thereof is requested to call and pay charges and take it away.

Lef also by Capt. Johnson of a Portland Packet, in the autumn of 1826, at the same place, half barrel of Oil marked J. Strickland, of Wilton.—The owner of the same is requested to call and pay charges. Unless the above articles are soon called for they will be sold to pay the expenses thereto.

Wm. R. GAY, Wharfinger.

Gardiner, July 6, 1827.

WAGGON FOR SALE.

A ONE HORSE WAGGON may be bought Cheap for CASH, by applying to SAMUEL SPRINGER.

Gardiner, July 13.

WINTHROP

FEMALE ACADEMY.